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WEEKLY REVIEW.

—The *Indian Statesman* points out, in connection with the passing away of the Emperor Napoleon, that Captain Baker's prophecies in the inspired book "The Day and the Hour" have been signally belied by actual events :

"If all had gone smoothly according to the Bakerian system, we should have seen Queen Victoria in retirement, and the Prince of Wales acting as Prince Regent before this time. King George of Greece was also to have disappeared, to make way for Austria's seizing his kingdom; and this violent measure was to have been succeeded by Russia's swallowing the whole of Turkey. It was also a part of the scheme that Russia and Austria should combine to make war on France, October 27, 1871; that the Emperor of Austria should die about the end of 1871; that Napoleon should sign a covenant (perhaps) with the Jews, October 27, 1871 ; that the Emperor of Russia should be killed in Palestine on the field of battle, June 3, 1872; and that on the same date as stated above, Napoleon should become supreme monarch, all the kingdoms of the old Rome world falling to him except Britain. These were the events that were to happen before the end of 1872. But as, unfortunately for the theory, none of them have happened, Captain Baker probably altered his opinion some years ago as to the correctness of the *data* on which he had founded his startling conclusions. At page 23 of *The Day and the Hour*, from which we have gleaned the foregoing particulars, Captain Baker says :—'The time at my disposal is short, and I am anxious to let the world know as soon as possible the result of my inquiry into prophecy, preferring rather to publish this book incomplete than to delay the warning till I have studied sufficiently to make it complete.' We cannot doubt that by this time he believes that the world could have waited without serious inconvenience until he should have perfected his studies."

Have these stubborn facts destroyed the confidence of Captain Baker in his own peculiar views? Not at all. It would have been very strange if they had. At the time when he formed those peculiar views, there were many stubborn facts that had to be ignored before he could propound them. There was the great fact that the Old and New Testaments abound with reference to fulfilled prophecies, and that nowhere do the sacred writers give the slightest intimation of any such principle of interpretation as Captain B. has lighted upon, but proceed in the interpretation of prophecy in a very different way. The facts of the last four years seem to count for nothing in the estimation of this interpreter, who writes to the *Statesman* to say that his confidence in his predictions is undiminished. Louis Napoleon is indeed dead. But what of that? He can rise again for the special purpose of fulfilling these predictions, and will certainly be revealed as Antichrist April 9th, 1875. If the good people of Paris only understood these things they would save the money they are now spending in masses for the repose of the soul of Louis Napoleon.

—A good deal of solicitude has been felt in the Bombay community for Dr. Bhau Daji, stricken with paralysis about 10 days ago. We are happy to learn that he is improving.

—At a Consistory held December 23 the Pope complained to his assembled Cardinals that the Catholic Church was being persecuted in Italy, Germany, Switzerland, Spain and Constantinople, which means that the Infallible one is not allowed to have his way in those several countries.

—We extract the following from the *Bombay Gazette :*

"The *Bombay Guardian*, in very truly pointing out that Napoleon's alliance with the Pope and the Ultramontane party proved eventually the means both of his own downfall and of that of the temporal power of the Roman Pontiff, has repeated an error which has been made so often, and is so generally accepted, that it has almost become part of history. That error is to be found in the statement in regard to Louis Napoleon that 'the greatest mistake of his life was the first act of his Presidency, when he sent an army to restore the Pope; a mistake that necessitated its own perpetuation.' Now the fact is that the French expedition to Rome to restore the Pope was sent not by Napoleon, but by the French Republic when it was under the Presidency of the professedly Republican General Cavaignac. And, what is even still more to the point, Napoleon himself, in his simple position as a member of the French Assembly, voted against the Roman expedition. It is true that when he himself became President he did not withdraw the expedition, but he ameliorated its results, and it was owing to the instructions which he sent to General Oudinot, through Roger Ney, that Mazzini, Garibaldi, and the other Republican leaders were allowed to escape so easily as they did. In a certain sense he was responsible for the destruction of the Roman Republic in 1849; but there is an immense difference between originating and sending an expedition of the kind and failing to withdraw it after it had been sent."

We are not a little surprised at this new reading of history. We should like to have some more detailed instruction in the matter. It would take a good deal to make us believe that Louis Napoleon was not elected President of the French Republic on Sunday, December the 10th, 1848, the news of the Pope's flight from Rome having then been just received, and on the 20th of the same month, Napoleon was proclaimed President. It was in April, 1849, more than four months after the Pope's flight, that the French expedition landed in the Roman States. It was on the 5th of June, 1849, that the bombardment of Rome commenced, and on the 4th of July that the city was taken. It was on the 12th of April, 1850, that the Pope ventured back to Rome. These dates were deeply impressed at the time in our memory, and we have never seen any history that showed us to be wrong. We shall be very much obliged to our contemporary for more definite information concerning what he alleges to be the facts of the case.

—The *Bengal Christian Herald* publishes the following letter written by a Hindoo gentleman at Vizagapatam to a friend in Calcutta :

"You will be glad to learn that I was baptized on 6th October 1872 by the Rev.———, one of the Missionaries of the place. I need hardly tell you how difficult it is for a Hindu to embrace Christianity—the more so if he belongs to one of the higher classes of the community. You will also be glad to learn that the mode of my conversion has been quite different from that usually followed in the case of most other converts in our country. You are well aware that in most cases it has been usual for the converts to desert their families and friends after baptism, and live with the Missionaries. This practice, though allowable in some cases, has, no doubt, brought an evil name on Christianity. Embracing Christianity has, in the sight of the unbelieving Hindus, become another term for the desertion of parents and friends. In order to erase, as it were, this foul blot on our blessed religion, Mr. Hay tried a new experiment in my case. According to his advice, I returned to my own house after baptism, not knowing what kind of reception I would meet with from my enraged parents and wife. I was, however, received, though coolly, as might have been expected, and was shown a separate apartment to live in. I have ever since been living in this room, and am treated as an outcaste. My parents, though they express their utmost regret for the foolish step, as they say, I have taken, treat me with kindness."

We are very glad to see this testimony to the importance of a change in the way of treating converts. During the last year it has been a good deal insisted upon in Bombay, especially by the Rev. Wm. Taylor, and it has been demonstrated here that the abandonment of home is by no means a necessary consequence of professing Christ, in the case of either Hindoos or Parsees.

—We acknowledge receipt of "The Gospel of Matthew" in Gondi. This is we believe the first portion of the Bible published in the Gondi language, and we are indebted for it to the Rev. Mr. Dawson, of Chindwara. It is in the *devanagari* character.

—We see it stated that Biela's comet came into actual contact with this earth of ours on the 27th November last.

The Bombay Guardian.

SATURDAY, JANUARY 25, 1873.

MODERN THOUGHT.

In distributing prizes to the pupils of the Liverpool College, Mr. Gladstone made a speech that has attracted some attention. He complained that

"Devotion to learning and culture has decayed in England, notwithstanding that our educational endowments are probably equal in value to the whole of the endowments for like objects on the continent of Europe. We are inferior, he holds, not only to the men of the Middle Ages, but to the Scotch and to the Germans of our own time."

China will compare very well with the countries mentioned in devotion to learning and culture. But the more important question is, what is regarded as learning? what is the standard of culture? England will compare favourably with continental nations as regards the common sense which first determines what is worthy to be learned before sacrificing half a life-time in the

pursuit of it; though doubtless there is room for progress still. Endowments have too often only tended to perpetuate studies that were not worth the time and effort bestowed on them.

"We live (the Premier continued) in a wealth-making age. It may surprise you to hear, but I believe it to be true, that more wealth has, in this little island of ours, been accumulated since the commencement of the present century—that is, within the lifetime of many who are still among us, than in all the preceding ages from the time, say, of Julius Cæsar. And, again, at least as much of wealth within the last twenty years as within the preceding fifty."

Where this will end, Mr. Gladstone does not know. It certainly is not tending to extinguish pauperism, of which there is a fearful amount in Great Britain. In the providence of God, this extraordinary accumulation of money in the hands of the capitalists of England has been allowed, in order (it seems to us) that the great constructions and enterprises by which the ends of the earth have been brought together, might be prosecuted. There is a Providence that shapes our ends, rough-hew them how we will, says Shakespeare. We see a deep design of God in all the inventions and enterprises by which the various countries of the world have been brought into such intimate communication; and it is certain that these would not have been achieved if there had not been these immense accumulations of wealth in England.

Mr. Gladstone goes on to speak of Strauss and of his recent work, "The Old Belief and the New." Why he should think it necessary to refer to Strauss, we do not see, unless it is with Gladstone as with some other orators who always speak of that which has made the most recent impression on their mind. He happened just then to have been reading the book and could not help speaking about it. He gives us the gist of this new book by Strauss:

"In his introduction he frankly raises the question whether, considering the progress which culture has now made, there is any longer occasion to maintain religious worship in any form whatever. Why, he asks on behalf not only of himself, but of a party in Germany for which he speaks and for which he claims that it answers to the state of modern thought—why should there be a separate religious society at all, when we have already provision made for all men in the State; the school, science, and fine art? In his first chapter he puts the question, 'Are we still Christians?' And after a detailed examination he concludes, always speaking on behalf of modern thought, that if we wish our yea to be yea, and our nay, nay—if we are to think and speak our thoughts as honourable, upright men, we must reply that we are Christians no longer. This question and answer, however, he observes, are insufficient. The essential and fundamental inquiry with him is, whether we are, or are not, still to have a religion? To this inquiry he devotes his second chapter. In this second chapter he finds that there is no personal God; there is no future state; the dead live in the recollection of survivors—this is enough for them. After this he has little difficulty in answering the question he has put. All religious worship ought to be abolished. The very name of divine service is an indignity to man. Therefore, in the sense in which religion has been heretofore understood, his answer is that we ought to have no religion any more. But proceeding, as he always does, with commendable frankness, he admits that he ought to fill with something the void which he has made. This he accordingly proceeds to do. Instead of God, he offers to us what he calls the All or Universum. This All or Universum has, he tells us, neither consciousness nor reason. But it has order and law. He thinks it fitted, therefore, to be the object of a new and true piety, which he claims for his Universum, as the devout of the old style did for their God. If anyone repudiates this doctrine, to Dr. Strauss's reason repudiation is absurdity, and to his feeling blasphemy. These are not the ravings of a maniac; nor are they the mere dreams of an imaginative, high-wrought enthusiast such as Comte appears to be; they are the grave conclusions, after elaborate reasoning, of a learned, a calm, and, so far as form is concerned, a sober-minded man, who in this very year has been commended to us in England by another apostle of 'modern thought' as one of the men to whose guidance we ought, if we are wise, to submit in matters of religious belief. I would not, even if I had the capacity and the time, make an attempt in this place to confute them; for I have no fear that by their exhibition they will beguile you. Neither do I search for the hard names of controversy to describe them, for they best describe themselves."

We see then what is understood in some quarters by "learning." Strauss is a "learned" man, and his grave conclusion is that man, like the beasts, perishes when his body dies; that there is no personal God; that all religious worship ought to be abolished. And yet this learned man immediately eats his own words and bids us adore creation; and if we begin to object to this, the grave and reverend doctor charges us with blasphemy! Here indeed is freedom of thought; freedom for M. Strauss to think what he likes, and teach what he likes, but no freedom for you to do so; you may believe in God and wish to worship him; but that sort of thing must be stopped; religious worship must be abolished; except indeed that form of it which M. Strauss approves of, namely, the worship of inanimate nature, in other words idolatry. It is monstrous to worship a God having consciousness and a will and attributes and power to bless you; it is true wisdom to worship something that has neither consciousness nor reason, to render homage to that which cannot hear you or help you. This is wisdom; this is learning; this is modern thought. These are M. Strauss's conclusions after some 35 years of study, and they will help us to appreciate the logic of his Leben Jesu. In order to reach the position that there is no personal God, and that man (whom he probably regards as the highest of all beings) is but the creature of an hour, crushed before the moth, it was necessary to make war upon the Christ of the Gospels. What the crucifiers of our Lord did not succeed in accomplishing, Johann Strauss would accomplish; he would abolish Christ; next he would abolish God; then abolish all the religions of the earth, and condemn all their followers to infamy; "the very name of divine service is an indignity to man." Our Native friends can now see how far the lucubrations of this German are worthy of respect. Their chief dislike to Christianity is because it claims to be the religion for all mankind; and they may have thought well of Strauss simply because he wrote against Christ; but now this same logician makes war upon all religions, and is ready to denounce as blasphemers all who refuse to fall down before his unconscious Universum. All human consciousness is to prostrate itself before the unconscious; all knowledge to prostrate itself before that which knows nothing; all reason to adore the irrational. Mr. Gladstone, while he seems to condemn this, feels bound to speak very respectfully of the author; he believes however that the views will cause a shock and a reaction. For our part, we are not ashamed to quote the language of God's word in this connection: "The fool hath said in his own heart, there is no God. Light is come into the world and men have loved darkness rather than light. I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

We make one more extract from this speech:

"St. Paul, I suppose, was a teacher of free thought when he bade his converts to prove all things; but it seems he went terribly astray when he proceeded to bid them 'hold fast that which is good,' for he evidently assumed that there was something by which they could hold fast, and so he bade Timothy keep that which was committed to his charge; and another Apostle has instructed us to contend earnestly for the faith which was once for all delivered to the saints. But the free thought of which we now hear so much seems too often to mean thought roving and vagrant more than free, like Delos drifting on the seas of Greece without a root, a direction, or a home."

We are not sure that Paul's meaning is fairly brought out here. Prove all things; that which, after examination, you find to be good and true, hold fast to; beware of that kind of scepticism that holds fast to nothing, but keeps on doubting, just as though there were nothing really ascertainable. Why should we trouble ourselves to prove all things, or anything, if the facts regarding anything could not be ascertained? The necessary condition of successful inquiry into the truth of religion, is that we should be willing to receive and be governed by that which is true, and determined to give up that which is false.

THE HIGHEST COURT.

We sometimes meet with those who deny the analogy between human and divine government, and will not allow that because the laws of a state need to be vindicated by the execution of the appointed penalties, therefore God is bound to maintain the sacredness of his commands, and may not pardon whom and when he likes. We may not reason, they say, from what obtains among men to the prerogatives of the Godhead. As the heavens are high above the earth, so high are God's ways above our ways. What man in his capacity of Judge or Lawgiver may do, is one thing; what God may do is a very different matter. It is very true that when we break the law of the land, we are liable to be summoned before a Criminal Court, to answer for our offence; but it does not follow, that we shall be arraigned at the tribunal of God to answer for our violations of the commands of God. God is merciful and mighty, and there is nothing to hinder him from passing over the multitude of our transgressions.

If this representation be true, then the analogy is to be drawn not between a well-governed state and God's government, but between an ill-governed state and the divine government. There is terror for evil-doers in a well-governed state; the laws are such as are calculated to promote the welfare of all who obey them, and transgressors are made to understand that they are trying a costly experiment; the supreme power vindicates the law and guards the law-abiding subjects by visiting with condign punishment those who prefer their own vicious way to the path prescribed. Men that are ill-disposed are glad to emigrate from such a state to one where greater laxity prevails; where men may cheat, plunder, kill and gratify their wicked passions generally, with little danger of being punished. Such a country was California for some years after the discovery of its gold mines; Texas, Louisiana, under slave-

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rule, were so. Such a country is to the corrupt and vicious a paradise, though it is sooner or later found to be a hell. Now it seems strange that anybody should object to the analogy between a well-ordered government on earth, and the divine government, and claim a greater laxity for the latter, and ampler encouragements for the disobedient, and thus direct our attention to badly-governed states as furnishing the truer analogy.

We acknowledge that the analogy between the best of human governments and the divine, is defective; but it is so because in the best of human governments there must often be miscarriage of justice through inability to bring home the offence to the offender; whereas the divine government is administered by One having all knowledge and all power, and able to bring home every offence to the offender. The laws of man relate to overt acts; but the laws of God relate to the thoughts and intents of the heart as well; men are to give an account of every idle word; every secret thing shall be brought into judgment.

But God is not a Judge, he is a Father, we are told; and though, as a Judge, he would condemn us, as a Father he will forgive us. But what is a Judge? He is one who has regard to the interests of all, and defends these interests against the assaults of the individual. And must not God have regard to the interests of all? He is indeed a Father; but he is the Father of all, and when a culprit appears before him, his Fatherhood is at least as powerfully addressed by those who have been aggrieved as by the offender. Because he is a Father, he will call thee to a strict account for the injury done to his children by thy disobedience. In love to them he gave thee a command to love them as thyself; now if thou love thyself and not them, and misappropriate the blessings thou wert commissioned to convey to them, will God forget the injury done to them out of tenderness for thee? This would be asking God to have respect of persons, and rate thy advantage vastly above theirs. He is thy Father and he is theirs; woe unto thee therefore if thou art unfaithful to thy commission! In a family where there are many sons and daughters, should one of these conduct himself in a way calculated to corrupt the others, will paternal love require the misconduct of such a one to be overlooked by the father? Nay, it will require him to visit the offender with severe chastisement; the more severe it is, the more clearly will the father manifest the genuineness of his love to his children.

There is, then, such a thing as a divine tribunal, and all must appear before it. And what will invest the occasion with a peculiar awe and a matchless solemnity, will be the fact that He who shall judge mankind is One that loves mankind with an infinite love, and whose estimate of sin is in correspondence with his love for those whom sin has made its prey. If you look at your neighbour as a mere isolated unrelated being, without merit of his own, you will think your neglect of his interest a very pardonable thing; but if you regard him as a child of God, dear to the Father's heart, insomuch that to touch him is to touch the apple of His eye, you will see that your sin is altogether portentous. The very Fatherhood of God will make it a very terrible thing to appear before him on a charge of having been warring against their sacred interests. The various judgments of men are so many sieves through which you can easily escape; but the judgment of God is one that no man can elude.

CHRIST'S DIVINITY. III.

We have remarked that the question of Christ's Divinity is not one that needs to be debated with those who do not recognize the authority of the Bible. This latter point must be settled first, and then the only question will be, what does the Bible teach regarding Christ. But there are some who see that the Bible teaches the divinity of Christ and make this a ground of objection to the Bible, affirming that the very idea of a divine Incarnation is preposterous and not to be entertained. We wish to say a few words to this class.

The statement of Scripture that man was originally created in the image of God is not one that thoughtful men contest. The simple fact that they are accustomed to use the very same terms in speaking of the attributes of God and of those of man, implies the recognition of this similitude. We speak of man's wisdom, knowledge, justice, truth, power, love, hatred, happiness, choice, free-will, consciousness, memory, anticipation; and these are the identical terms that we use in speaking of the attributes of God. We of course understand the words in a limited or defective sense when we speak of man, and in an unlimited and perfect sense when we speak of God. But we could not speak intelligently of God or man, if there were not a similitude in the attributes. And whenever any remarkably pure and good man has appeared, men have been accustomed to speak of him as Godlike. We distinguish between the godly and ungodly, that is, the godlike and those that are unlike God; and when we do so we recognize that there is a moral and spiritual similitude between God and man, rendering it possible for men to be godly. The sun may be reflected in a drop of water; and astronomers make use of telescopes which reflect the sun's image when they wish to subject that body to a special study. Much more may a being who is capable of justice, wisdom, knowledge, goodness and free-will, help us to come to the knowledge of the Creator. When we are told that God is a being of infinite justice, we are obliged to refer to that justice which we have already become acquainted with as a human attribute, and we exalt this conception as high as we can, to obtain an idea of God's justice. Man, unhappily, went astray from his divine Master, very early, and has brought a great blight upon his moral powers and affections, and even upon his intellect; and this is probably the reason why some think it so incredible that God should become manifest in human nature. Now it would be preposterous indeed to speak of a divine incarnation in sinful humanity; but this absurdity is not chargeable on Christianity. Such affirmations have been made; nay, have been religiously believed for thousands of years by hundreds of millions in India and other countries; and during these thousands of years the absurdity never revealed itself, or called forth any protest from the learned men, until Christianity brought its light into this land. What Christians maintain is that God was manifest in sinless humanity; that Christ was the image, the revealer of the invisible God; and so far from presenting any *à priori* difficulty this seems to be the only way in which we could obtain such a knowledge of God as would really influence us and bless us. The idea of degradation can have no place here, though that of condescension may. There is nothing ignoble about any of God's works; man is the most exalted of His works that we have any direct acquaintance with; and there is certainly nothing degrading about the intimate association of the Creator with a being expressly created for such intimacy.

God is love, and his grand aim in creation and redemption is the manifestation of himself in such a way as shall inspire his moral creatures with entire confidence and a thorough devotedness to his will. Is it any impeachment of the prerogatives or dignity of Her Majesty the Queen, that she should visit some poor bedridden creature in a hovel, and read to her the words of God? On the contrary, nothing draws the hearts of her subjects so much to her, as traits of this kind.

Perhaps one of the principal difficulties in the way of recognizing the divinity of Christ, is that men have no proper idea of sin. They know not how effectually it debars the mind from coming to the knowledge of God; they make light of it and persuade themselves that God makes light of it; and they cannot understand why there should be needed a manifestation of God in a sinless man, to bring about salvation. They know not the gulf that separates the sinner from God, and cannot appreciate the necessity for a stupendous bridge over that gulf. But whether they can see the necessity of it or not, a little reflection should show them that on the supposition of such a necessity, there is nothing impossible in such a manifestation; and on the supposition that God is love, there is nothing improbable in such a revelation of deity.

It remains now to inquire whether in the accounts we have of Jesus Christ there is anything that really clashes with the conception of his divinity.

WHAT IS TRUTH?

Hire of the labourers kept back. (James v. 4.) The greatest distress is caused sometimes by the absence of punctuality in paying operatives. The Lord takes note of every instance of the kind. Some men seem to think it a kind of condescension on their part to pay their debts at all; a particularly gracious act, for which they are entitled to much regard. But the buyer or hirer is just as much under obligation to fulfil his part of the contract, as the seller or servant is; and the Lord will visit for every abuse of the trust reposed. It is scandalous the way in which some men dismiss claims for just debts, and compel a poor tradesman to wait week after week for his money. This is simply cheating. Getting goods or getting work done on false pretences. The Christian is under a sacred obligation to do unto others as he would have others do to him in the same circumstances. No man can begin to show kindness till he has met the demands of justice. If you are in debt to any man, it is simply dishonesty for you to give to the poor or to religious purposes; the money is not yours; pay your debts, and then begin to be charitable. The special virtues for you to cultivate are economy and industry. As regards your social relations, you are a sick man; you must first get well, that you may fulfil the duties of citizenship.

Grudge not one against the other. (9.) That is, indulge not in complaints, in grievances. The judge is at hand, and he may find you guilty. Even if you are wronged by another, that will not justify you. Not to forgive is sin in Christ's kingdom.

Anointing him with oil. (14.) Oil seems to have been used remedially. It is so now among the Hindus. The idea seems to be that if any

likely means of treating the disease is known it should be employed, as God has endowed it with these remedial virtues, and prayers should accompany it. If there is no remedy available, none need be used, but prayer should be offered. Romanists quote this for extreme unction; but there is a great difference: extreme unction is administered when a man has to die; the oil here commanded is that he may live.

The prayer of faith shall save the sick. (15.) Here is an express promise, without any limitation to the apostolic age; and it is difficult to see what other reason than want of faith can be assigned for not obeying the instructions here given. God in his Providence has provided certain remedies for certain diseases; a few of these are known; they should be used, just as food is to be used for the sustenance of the body; and it is through them that we may hope God will answer prayer. With the best possible treatment, many patients die; and there are elements of uncertainty not a few in all medical practice. But where medical aid is not available or inadequate, the prayer of faith will yet be heard. Dorothea Trudel was enabled to cure many by prayer, anointing them with oil; and we may suppose that in an unbelieving age like this, God would even go out of his way to manifest his approbation of the faith that looks to Him alone.

If he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed. (16.) The case is here contemplated of one whom God is chastising with sickness because of something wrong in his conduct. He has done wrong and covered up the wrong, and God lays his hand upon him as he did on Moses whom he sought to kill because of his children uncircumcised. So in 1 Cor. xi. 30: "For this cause many are weak and sickly among you, and many sleep." The elders come to the sick man, and, before they engage in prayer, exhort him to humble himself before God, and if conscious that he has acted wrongly, to make confession of it. He is enabled to see that he has been covering up something, and cannot have reconciliation with God without confession and contrition, without a new act of consecration and faith. His pride breaks down; he makes a clean breast of the matter; then the elders pray and the Lord saves him. In our horror of the confessional, deservedly odious, have we not shrunk too much away from this matter of confession, so plainly shown to be necessary? Here is an obvious command. We are to confess our faults not to a priest but to one another, and when this is not done, there is (it may be) not only punitive sickness, but death; 'many sleep.' It is sometimes a much easier matter to go and whisper our faults to God, than to confess them to our brethren; but God will probably value the latter much more than the former. If I have faults and do not confess them to my brethren I then enjoy a degree of credit with them that I have no right to. In fact, I am a hypocrite, passing myself off for better than I am. No honest follower of Christ will consent to this. The confession here spoken of is specific, not general; confession in general terms means nothing as it costs nothing. We are not of course to wound that purity that becometh saints; but we must see to it that we do not give a false representation of ourselves to our brethren. If we make haste to confess our faults one to another, we shall obviate the necessity of being chastened with sickness. It is easy to see that if we realize our obligation in this matter, it will have a very restraining influence upon us, leading us to keep far away from sin that we may not be ashamed in the assemblies of the saints.

Availeth much. (16.) The apostle is speaking specially of the temporal benefits obtained by the prayer of the righteous, and cites the instance of Elijah controlling the fall of rain by his intercessions. There are writers of the present day who graciously concede that prayer may be useful in bringing the heart of the suppliant into better accord with the heart of God, but deny that prayer has power to get anything done that would not otherwise have been done.

Hide a multitude of sins. (20.) If the erring man had gone on in that wrong path, he would have been known simply as a sinner who had been in the right way and had left it; a man of baleful influence; if you through love can win him back, so that he shall be a faithful Christian, his fall will be forgotten, and his influence will be for good. You know how sins can be effectually covered up, namely, by the blood of Christ, and it is your part to get as much sin covered in this way as possible. In order that it may be covered, the man himself must be brought to see it. See Psalm xxxii. 1, 3, 5. For the want of this faithful, loving, Christian testimony, many a soul has gone forward in the path of error to destruction. We are our brothers' keepers in a most important sense.

Epitome of News.

Saturday, January 18, 1873.

—A mistake occurred in printing the Rev. Mr. Richards' letter last week. *Him* was printed for *them;* it was with the sentiments, not with the speaker, that he expressed a want of sympathy.

—*Friend of India:* "Three and a half years ago, when announcing public prizes to improve the standard of a pure vernacular, the present Lieutenant-Governor of the North-Western Provinces, in his private capacity, offered two prizes, of Rs. 1000 and Rs 500, from his own pocket for Christian treatises. Twenty manuscripts were sent in by seven Missionaries and thirteen Native Christians. The best, Mr. Williams' translation of Part I. of Butler's *Analogy*, fell under the general notification and received a public reward. Another MS. by an American Missionary in Budaon was a Concordance, and, though ably done, did not fall within the scope of the offer. Of the remaining eighteen none were considered by Mr. Kempson 'to be marked by originality of thought, or to show a high degree of literary excellence.' But eight of these have had the reward of Rs. 1400 distributed among them, the sum of Rs. 100 being reserved to aid in printing them. First comes an Oordoo metrical version of the *Pilgrim's Progress* by Shurfooddeen of Jubbulpore, but even that is being revised by a competent Native poet. The second is a Hindee account of Christianity in Madagascar, by Bhavanee Pershad of Almorah. Next come two Oordoo works by J. Caleb and Prosunno Koomar Roy of Allahabad, a Hindee work by the Rev. J. H. Budden of Almorah, two Oordoo works by L. Jeremy of Meerut, and the *Salib Bardar* by Mrs. Humphrey of Nynee Tal."

—"The Sabbath School Union of Calcutta held their Annual Fete, following the great Town Hall gathering which we recently described, in Barrackpore Park on Tuesday. A special train conveyed nearly a thousand children, their teachers and friends, to the Park about 11 in the forenoon, and carried them back at 5. The Commissariat supplied tents and carts, and the military authorities allowed a band to play throughout the day. Each school supplied luncheon for its pupils. The Park was dotted all day with groups of English children who thoroughly enjoyed the privilege granted by Lord Northbrook."

—"There has recently returned to his work in Rangoon one of the oldest missionaries in India or the East, the Rev. C. Bennett, who joined the American Baptist Mission in Burmah in 1829."

London Correspondent of the same: "You would not believe, however, how much of wilful pandering to known bad taste—nay, bad morality—there is in this country. I assure you things are here manufactured for India 'not to be seen, not to be spoken of'—to translate the well-known Greek phrase—of inconceivable obscenity. Could they not be stopped at the Custom Houses? These are for Calcutta only. In the immoral, Bombay deals only, so far as my researches go, in infamous photographs. But these equally should not pass the Customs."

Monday, January 20.

—Home Intelligence: The Emperor of Germany has addressed a communication to Prince Bismarck accepting his resignation of the Presidency of the Cabinet. This step will doubtless advance the rapid realization of the complete consolidation of the German Empire, to which, it is believed, the Prince now intends to give his particular attention.

Serious accounts of the floods and inundations continue to arrive from all parts of the country. The low-lying districts of the Thames around Windsor have been under water for some days past. A slight change for the better has taken place in the weather during the past few days, and the floods are now subsiding.

A dreadful explosion has taken place in the Silverdale colliery, by which eight lives have been lost.

Captain Gray, of the *Great Britain*, mysteriously disappeared from that vessel while on her voyage to England. He is supposed to have committed suicide.

Obituary of the Week: Lord Huntingtower; Lord Stourton; J. A. Dorin, Esq., late Ben. C. S.; Lieut.-Col. E. T. Tierney, Ben. Ret.; Surg. W. Erskine, Bo. Ret.; the Hon. D. Lynch, of the Irish Landed Estates Court; Holmes Coote, Esq., F.R. C.S.; Professor Rankine, of Glasgow University; Lieut. T. Crafer, R.N.; Lieut. J. R. Harriman, 21st Fus.; Lieut.-Gen. W. H. Hennis, R.A.; Lieut. H. G. H. Stokes, 38th Reg.t

A bill for the abolition of slavery in Porto Rico has been read the first time in the Spanish Cortes. Conflicts between troops and Carlist bands have been frequent, in which the latter have been dispersed with great loss.

Great educational reforms are rumoured in Denmark, where the Minister of Public Instruction has laid a law before the Chambers to deprive the bishops of the general supervision of the middle-class schools.

The King of the Sandwich Islands is dead.

A terrible railway catastrophe has occurred in America. A passenger train from Buffalo to Pittsburg broke through a bridge near Corry, Pennsylvania, the cars falling thirty feet into the stream, and many passengers were killed and burnt. Nineteen dead bodies, some burnt beyond recognition, were taken from the wreck; thirty-five other persons were injured.

Gould has refunded nearly 2,000,000*l.* sterling to the Erie Railway Company, and, it is said, by the fluctuations of the market recouped himself.

As a contrast to the mild season here, telegrams record frost 20 deg. below zero at Chicago, and 30 deg. below zero at Milwaukee.

On Christmas night the floor of a church at Williamsport, Pennsylvania, gave way; fourteen persons were killed and forty injured.

A statement made by the Duc de Gramont, that Austria had promised to assist France in making war upon Prussia, is indignantly contradicted by Count Andrassy.

Mr. Eden, in-door engineer in the Edinburgh Telegraph Office, has invented a system by which, with the existing instruments, it has been found practicable to send messages from both ends of a single wire simultaneously. The invention has been tested between Edinburgh and Glasgow, and it has been found that one wire is capable of doing double work.

Tuesday, January 21.

—*Sindian:* "We learn from Shikarpore that during the week ending 8th inst. there had been falls of rain there, the quantity gauged up to that date being something like 50 cents. The cold in consequence, as writes a correspondent, was 'terrific;' the denizens had been having natural ice. The frost was very severe, and is supposed to have caused damage to the young crops. Plantain and other garden trees had been frost-bitten."

—*Indian Statesman:* "The account of a family gathering by the Lord Mayor of London on Christmas Day reads almost like a portion of a genealogical chapter in the Bible. The Chief Magistrate of the city invited the whole of his relations, 210 in number, to dine with him; and 186 of them accepted the invitation and were present on the occasion. His father, now in his 83rd year, had the peculiar gratification of dining at the same table with his 13 sons and daughters, 49 grandchildren, and 14 great grandchildren. The Lord Mayor was supported by his four sons and four daughters, his four brothers and six sisters, 17 nephews, 22 nieces, 29 cousins, and one grandson. On the other hand, the Lady Mayoress was supported by her stepmother, four brothers, three sisters, 12 nephews, 12 nieces, and 41 cousins."

—The same: "Ecclesiastical power still lingers with a natural tenacity in Rome. In spite of all that liberal spoliation has yet accomplished, we find that there are still in the Eternal City 126 convents of men and 92 of women. The monks number 2,372, the nuns 2,183. The net revenues for the convents of men amount to 1,655,869 fr.; the net revenues of the convents of women 1,322,539 fr. The city of Rome has five patriarchal Basilicas, 9 minor Basilicas, and 8 collegiate churches; there are besides 181 benefices, 43 of which are of lay patronage, and 138 ecclesiastical. The revenue of these bodies amount to 144,165·44 fr. All this doubtless represents a vast social power still working under the surface of constitutional Italy."

—*Bombay Gazette,* London correspondent: "Captain P. Henstowe, of the Indian Army, claims to have invented a boat-lowering tackle which is self-acting, and will lower any boat and release it on touching the water instantaneously. This is

what the Admiralty has been looking for for some time, but I do not know if this invention comes up to the requirements expressed by the committee of naval officers."

—*Bombay Gazette:* "From Burwai we hear that the cold in that region has been intense. Last week plenty of ice lay between Khundwa and the Nerbudda, and many trees were bitten by the frost and seriously injured. It is a curious fact that the 'mowa' trees were bitten only about the nether branches, their tops escaping unhurt, just as if the frost had sprung from the ground and been able to reach no higher than thirty feet or so."

—The *Anglo-Catholic* is in great grief about heathen servants in churches. "Is it not disgraceful that, even in these days, such a scandal should be seen, week after week, as heathens not only cleaning the Sanctuary, which would be bad enough in all conscience, but actually vesting the Altar, and even arranging upon it the sacred vessels for the Holy Eucharist; and, alas that it should have to be said, but it is but too true, too often removing them after the Service though the ablutions have not been taken! In the better days of the English Church no laics, nor persons in Minor Orders, unless with special leave, were permitted even so much as to touch a chalice: in those times a person in Holy Orders did not consider it beneath his dignity not only to clean the chalice after it had been used, but to clean and polish it."

—*Rangoon Mail:* "Of the distinguished personages present at the entertainment given in aid of the Hospital Funds, the other evening, Prince Hossain of Talifoo attracted perhaps the greatest attention. We believe that it was the first European dance his Highness had ever witnessed, and his remarks on the custom are illustrative of his highly cultivated and inquiring mind. On being asked what he thought of dancing as an amusement, he observed that it appeared somewhat childish, and illustrated the tenacity with which the remnants of barbarous customs cling to mankind through a long course of mental progress. His Highness concluded that the custom was very ancient, having probably come down to us from the time when the inhabitants of England dressed in skins, painted their bodies, and gave expression to their delight in dancing round the victims about to be offered up in sacrifice to their gods, and he presumed that theses dances have been refined into the modern quadrilles and waltzes."

—The *Madras Times* says that an interesting discovery has been made by an Italian. Nerves may be tuned like harp-strings and brought into harmony with each other. By attention to diet and temperature the nerves may be set right when they get out of tune. This Italian can set the nerves all right when they wear unevenly. He has the key, and he calls himself a nerve-tuner. Some nerves, like fiddles, require to be tuned every time they are used—so the Italian's business will be a very profitable one.

—A French paper gives a detailed account of the manufacture of false eyes in Paris, from which the curious fact appears that the average sale per week of eyes intended for the human head amounts to 400. One of the leading dealers in this article carries on the business in a saloon of great magnificence; his servant has but one eye, and the effect of any of the eyes wanted by customers is conveniently tried in this servant's head, so that the customer can judge very readily as to the appearance it will produce in his own head. The charge is about $10 per eye. For the poor there are second-hand visual organs, which have been worn for a time and exchanged for new ones; they are sold at reduced prices, and quantities are sent off to India and the Sandwich Islands.

—A seaman named James Graham, whilst under the influence of liquor it is said, was killed by accidentally falling down the hold of the ship *Tivoli*. The coroner's jury record the following: "That death was caused by fracture of the skull, the result of his having fallen into the hold of the ship through a hatchway which had been left insufficiently secured. The jury further desires to record its opinion that it was the duty of all the officers of the ship to have seen that the hatchway was secured at night by either gratings or ropes and stanchions. And the jury thinks that it is extremely desirable that a clause should be inserted in the port rules with a view of compelling captains of ships to take measures that the hatches are put on in all ships after working hours."

—Another death, as follows: One S. Rebello is said to have been an habitual drunkard, and had been drinking hard since Christmas. The jury returned a verdict that the death was caused by apoplexy induced by excessive drink.

—A third death is thus reported by the *Deccan Herald:* "From the E-18 R. A., now *en route* from Kirkee to Nusseerabad, we hear that the Battery Quarter Master Serjeant committed suicide in the office tent by blowing out his brains. The cause was by the Court of Inquest put down to liquor—the bane of the British soldier, in fact we may say of all who indulge in it. He had seen about 16 years' service as a non-commissioned officer in India, and leaves a wife and family."

—The *Indian Mirror* gives the following from a late address of the new Governor of Ceylon: "There is one subject more on which I cannot be silent, and that is the extension of drunkenness throughout the island. English rule has given to Ceylon many blessings, which the inhabitants are ever ready to acknowledge—security of life and property, equality before the law and just tribunals, the abolition of serfdom, excellent roads to promote intercourse and facilitate the conveyance of produce; but we have at the same time extended a curse throughout the island, which weighs heavily in the other scale, namely, drunkenness. Some years ago, as I am informed, a drunken Kandyan would have been disgraced in the eyes of his fellows. Now the occurrence is so common that the disgrace has passed away; drunkenness is extending itself gradually into villages where it was before unheard of, and even the women are accustoming themselves to intoxicating drink. I have had some remarkable petitions on this subject—the first from the Roman Catholics of Jaffna and other parts of the Northern Province, numerously signed by Europeans and natives alike. Another petition was recently presented to me by the Rev Mr. Scott, signed by no less than 329,396 persons—7,382 English, 16,416 Cingalese, 8,505 Tamils. These petitions, I am glad to inform you, are characterised by moderation aud good sense. They do not go to the length of advocating the total prohibition of the sale of spirituous liquors. The petitioners are aware that such an attempt would be impossible. But they say, 'Restrict the places of sale, and thus discourage intoxication, and diminish the great moral and social evils which flow from it.'

"In these recommendations I warmly concur. In restricting the sale of intoxicating liquors some diminution of revenue must be expected; but, in the words of the petitioners, any decrease under that head would be more than compensated by an improvement in the general well-being of the community, and in the reduced cost of establishments for the suppression and punishment of crime."

—*Daily Telegraph:* "'Drank himself to death.' On how many thousands of tombs might this most miserable of epitaphs be written! It would be as appropriate on the crystal sepulchre of Alexander the Great as on the lid of the deal coffin furnished by the parish for the corpse of some destitute wretch who has died in the hospital from *delirium tremens*. Ungovernable indulgence in a diseased appetite, passions as strong as the will is weak, sorrow, disappointment, sudden prosperity, over-work, sheer *ennui* at want of occupation—a hundred other predisposing causes, may arm the Demon of Drink, now to strike down a king or a statesman, now a Porson or a Burns, now the meanest sot, the most brutish dolt who boozes in a pothouse or tipples over a ginshop bar. One man gets drunk because he is so happy, and another because he is so wretched; one because his uncle has left him a fortune, another because his aunt has cut him off with a shilling; one because he feels cold, and another because he feels warm; one because the horse he has backed for a race has come in first, another because the favourite on which he has betted is nowhere at the finish. There have been people who have intoxicated themselves by rule. There is a class of topers who get tipsy on a certain day and of malice aforethought, like the French *chiffonier* who, seeing a comrade one Friday afternoon lying dead drunk on a doorstep, philosophically remarked, 'C'est pourtant comme je serai dimanche'—'that will be *my* case next Sunday.' With all this, the doctors tell us that it is a sufficiently difficult matter for any person with a tolerably good constitution to 'drink himself to death.' The horrible end of the dipsomaniac is sure to come; but its advent may be long defered. The weaker sex even are sometimes enabled to keep up for many years their terrific single combat with alcohol."

Wednesday, January 22.

—The following is the conclusion that the Marine Court of Inquiry has come to regarding the loss of the steamer *General Havelock:* "We would mention a most important circumstance brought under our notice in connection with the loss of the *General Havelock*. We mean the fact mentioned in the report made by the Commander of Her Majesty's steam-ship *Dalhousie*, that the rocks on which the *General Havelock* struck are not marked on the chart, but are found to be from half to three-quarters of a mile outside to the westward. On careful deliberation, and taking into consideration all the circumstances as stated above with regard to the loss of the *General Havelock*, we have come to the conclusion that the master, Mr. Teasdale, should not be held responsible for the loss of this vessel on a rock that is not found indicated on any known chart, and which rock was, therefore, supposed not to be in existence. Notwithstanding that, however, we are of opinion that Mr. Teasdale was to blame in not giving more explicit orders with regard to the heaving of the lead, and that he erred also, in some degree at least, with regard to the course he steered on leaving Chapora."

—The *South India Observer* states that the destruction of cattle by poisoned wisps of straw has been very common lately.

—The *Indian Statesman* says: "The number of dogs killed in Fort Saint George during the last year was upwards of three hundred and fifty. During the same time the number of bandicoots killed was two thousand three hundred and odd. A reward of two annas is given for the destruction of a dog, and one anna for each bandicoot."

—"The opening of the tramway from Dalhousie Square to the Sealdah terminus of the E. B. Railway, Calcutta, took place on Wednesday last."

—*Telegraph:* "As the earth, like a gigantic orange, spins round and round on her own aixs, the huge mass of the sea's water, heated at the Equator by the direct rays of a vertically poised sun, flows off northward and southward towards the two Poles. A steady underwash, like some monstrous river, runs due north and south from the Equator; and as the stream approaches the Pole it rises to the surface. At the very centre of the North Pole there is no land, and the warm currents, ascending like a great geyser or hot spring from the lower depths, spread themselves out and form a wide open Arctic ocean—the home of seal and walrus, of whale and bear. So intense, however, is the cold that the warm under-current, as soon as it reaches the surface and returns back upon itself towards the Equator, freezes into huge floes and hummocks. And thus it is that Kane's polar sea is girt in by a giant circle of ice which is for ever and ever travelling towards the south. Over those dreary wastes Parry did his best to journey due north, towards the actual Pole, but found to his dismay that the ice over which he was sledging floated downwards towards the Equator far more rapidly than he with his sledges could make way in the direction of the Pole. He was attempting, in short, to climb a giant treadmill, and so gave up the Sisyphean task in a very reasonable fit of despair. At the South Pole analogous, if not exactly identical, difficulties will meet the crew and company of the *Challenger*. There is, so far as we can conjecture, no open sea at the South Pole, but rather a quasi-spherical continent, of which South Victoria Land, Enderby Land, Sabrina Land, and Adelie Land are, as it were, the outlying promontories. Against the shores of this Antarctic continent rises up the warm equatorial current: drifting off again towards the Equator, it gradually congeals into a colossal ring of ice against which explorer after explorer, from Furneaux to Bellinghausen, from Weddell to Biscoe, from Wilkes to D'Urville, and from D'Urville to Ross, has in vain attempted to make his way. From South Pole, as from North, a huge glacier runs towards the Tropics. Beyond this wall of ice, and in its very core or heart, lies a land of the Hyperboreans, where the climate is for ever warm and equable, and where six months of perpetual darkness follow six months of perpetual sunlight. It is a little strange that we, in the nineteenth century, find the old dreams of Herodotus true in fact. Yet it stands beyond all question that at the very heart of the South Pole there lies a pleasant region, possibly inhabited, with a warm sea lapping its shores, which nevertheless, some two hundred or three hundred miles from its coast-line, is locked in by an iron ring of icebergs, rising high as the Himalayas. The inhabitants, if any there be, of this strange clime, are dwellers in a valley shut in by a huge circular wall of crystal; while between them and their glassy barrier rolls that very circumambient Oceanos of which the

Greek cosmogonists sung, and in the existence of which the chronicler of Thurii himself believed."

THURSDAY, JANUARY 23.

—*Bombay Gazette:* "The subject of bazaar prices and butlers' charges still engrosses public attention and forms the topic of universal conversation. Matters are assuming a definite shape, and we expect that before long a public meeting will be convened to take the entire matter into careful consideration. We hope that some of the leading gentlemen of Bombay will join the movement."

—The same: "Even the glorious old Pyramids are, it seems, to come under the utilizing hands of the present age, the Khedive having ordered lighthouses to be erected on their tops for the benefit of the Nile sailors."

—Correspondent of the *Madras Times:* "Last month Mr. White, District Moonsiff of Sheally, in the Tranquebar zilla, died very suddenly in his house at Sheally. Subsequent inquiries into the matter have led not only to the discovery that the deceased had been poisoned, but also to no less than four officials of Sheally being charged before the magistrate in connection with the matter."

—It is reported that the captain and ten of the crew of the British ship *Faith*, which was wrecked on Prince's Island on the 30th of November, have arrived at Anger, but the first officer and steward were drowned. The captain and nine of the crew of the British ship *Guiding Star*, which was burnt at sea, have also been brought to the same port by a Dutch vessel, the *Bastraan Pot*. When picked up, the men were in a very exhausted condition, as they had been nine days in an open boat at sea with only four pounds of bread and nine cans of water amongst them.

—A correspondent of the *Courier* writes from Ningpo—"A proclamation has recently been posted at Ningpo, originating, I believe, with the Lieutenant-Governor of the province, that has occasioned the Budhistic *nunneries* some alarm and some trouble. The proclamation accuses these establishments of luxury and vice, and therefore regards them as places of bad influence. The old women are allowed to remain in them; but the younger women are required to cultivate their hair and return to their home or friends. If this order is disobeyed, the establishment found delinquent will be broken up, and the property confiscated, and turned over to the institution that aids poor widows. One cannot say what the effect of such an order will be; but, from common report among the Chinese, these establishments are almost invariably brothels and dens of iniquity, and fully merit the destruction with which they are thus threatened. Public opinion would not tolerate them in civilized countries. Whether this thunderbolt is really aimed at vice, or at Buddhism, it is impossible to say. The latter, in all probability, is likely to be the greater sufferer of the two."

—*Indian Statesman:* "Now that tramways are an accomplished fact in Calcutta and about to be introduced in Madras, we presume Bombay will follow suit. The narrowness of our streets need no longer present those difficulties made so much of by opposers of these adjuncts to communication between different parts of the city. America, as is always the case, leads the way in fertility of resource in overcoming obstacles. A New York illustrated paper of last month contains diagrams and descriptions of the *Gilbert Elevated Railway* which it is proposed to construct over the principal thoroughfares in New York about forty feet above the roadway. The iron girders on which the rails are laid are supported upon pillars of the same material, the whole forming an elegant airy-looking fabric, interfering in no way with the traffic in the streets below, nor obstructing light or air. In the illustration the 'way' resembles the skeleton of an iron roof. As this invention is designed for passenger and light goods traffic only, the carriages, &c., are of the lightest construction, the whole affair being highly ornamental. The introduction of these mid-air tramways into this city would prove of vast benefit to those whose houses are situated some distance from the lines of railway, while one immediate effect would be to relieve our crowded streets of the traffic that renders driving a penance and pedestrianism absolutely perilous. These light rails would expedite the postal delivery throughout our scattered suburbs considerably. Does Bombay contain men of equal enterprise to those of Calcutta and Madras to give us the benefit of this or similar inventions?"

FRIDAY, JANUARY 24.

—*Home Intelligence:* Great excitement has been caused in Vienna by the question recently raised in Paris by the letter of the Duc de Gramont on the proffered assistance of Austria in the late war between France and Germany. The Austrian Government deny the accusation, and state that every persuasion was made to induce France not to prosecute the war. A new Reform Bill is about to be introduced into Austria, which will greatly extend the franchise, and place the election of the members of the Reichsrath more in the hands of the people.

The Sultan has authorized a loan of £25,000,000 sterling for completing the railway system in European Turkey, and extending the Nicomedia line to Angora and Diarbekir in Asia. An independent syndicate is to be formed for applying the money raised to the specified purpose exclusively. Servia formally denies that it is making the armaments which have been imputed to it.

A shocking murder has been perpetrated near Belfast. Miss Kerr, an aged lady, and her servant, who lived in a retired spot near Holywood, were both found dead and dreadfully mutilated. Two women have been arrested on suspicion.

The weather still continues very wet, and a curious correspondence has arisen as to the action of the Episcopal Bench in ordering prayers for fine weather.

Mr. George Francis Train has been arrested in New York on the charge of publishing an obscene and blasphemous pamphlet.

The gaming establishments in Germany have been closed after an existence of a century.

Obituary of the Week: The Earl of Galloway; the Hon. A. F. Berkeley; Lieut.-Gen. H. H. Hancock, Bo. Bet.; Lieut. Col. Furlong, late 2nd Dragoon Guards; Sir G. Musgrave, Bart.; Rev. G. H. Bowen, Dean of Manchester; Rev. J. W. Coventry-Campian, J. P. for Bedford; Rev. E. B. Ramsay, Dean of Edinburgh.

—Loss of life in a coal mine in India is something new. An accident is reported at the Nerbudda coal mine. On the 16th instant, through the fall of part of a seam weighing ten tons, one man was killed, his companions narrowly escaping.

—The deaths in Bombay last week amounted to 360, 68 less than the total of the preceding week; 9 more, however, than the average of the corresponding week for the last five years.

—*Bombay Gazette;* Agra, 18th: "The Von Moltke of British tourists, Mr. Cook, visited Agra a few days ago, accompanied by a a party of ladies and gentlemen who are making a tour round the world. They left England for New York, and proceeded by the Great Pacific Railway to San Francisco, and from thence to China, Japan, Ceylon, Madras, and Calcutta. They are now travelling in a special saloon carriage on the East Indian Railway, stopping to visit all the places of interest. After visiting Delhi, Mr. Cook and his party intend to go to Bombay, and from there to Suez, Alexandria, and the Nile; thence to Palestine, and home by way of Italy. The present is but an experimental tour on the part of Mr. Cook, who expects to send out next season a very large party indeed; so Indian hotel-keepers may be cheered by the prospect of an impending invasion by British tourists."

—Same, Alexandria, 23rd: "The following is a translation of a letter from Consul Hanzel, at Khartoum, dated Ackada, Nov. 7:—

"'Ten native trading boats have arrived at Ackada, from Gondokoro, laden with ivory, but they have brought no news or letters from Baker Pasha for Europe or the Egyptian Government. Sir S. Baker left Gondokoro last year with 2,000 soldiers for Kamrasi; he had a conflict with the natives in the neighbourhood of the latter place, and afterwards returned to the village of Zarbiet Fatookoro, about 14 days' march beyond Gondokoro, where he again fought with the people of Zarbiet. The rest of the troops and baggage remains at Gondokoro, being unable to proceed for want of porters in places of those who have deserted.'

"The three steamers in which Sir S. Baker had embarked at Gondokoro have not yet reached the Lake, and his future movements are quite uncertain. The above news has been furnished by the people of Ackada, and was received at Khartoum on the 22nd of December."

Selections.

INCONSTANCY IN THE BRAHMO SOMAJ.

A recent number of the *Indian Mirror* contains a rather remarkable article on the above subject, from which we cannot help making a few extracts for the information of our readers. Our contemporary says:

"No fact perhaps has so often obtruded itself upon our notice during the last ten years as the inconstant and vacillating disposition of most Brahmos. Such souls flourish and fade with mushroom rapidity. They run post-haste through the infancy, boyhood, youth and manhood of religious life, and in a year or two their vitality altogether ceases. Yesterday they were found preaching fiery sermons to misguided India, to-day they doubt the utility of public worship and hate religious zeal; to-morrow they quietly sink into worldliness and hypocrisy and infidelity. Such men have become so numerous, and their waverings and inconsistencies are so ridiculous and glaring, that the public have naturally come to suspect the genuineness of Brahmo faith and character, and seem unwilling to believe that any Brahmo is capable of sustained and steady progress.

"They begin to move away in different directions from the church, where they cannot remain to be rebuked and scorned. Some run towards old Hindnism, and fall at the feet of that system which they before execrated, for the fear of man has taken the place of the love of God. Others fall into the vortex of rationalism, scepticism, materialism, and utilitarianism in their audacious attempt to justify their apostasy with the aid of false philosophy."

Our contemporary assigns the following as the cause of this state of things: "The chief cause," he says, "seems to us to be the difficulty which attends Brahmo prayer, and the general spiritual culture enjoined by Theism. No religion is so spiritual, none has to deal so much with things unseen and invisible, as Brahmoism. It is true that every Brahmo offers daily prayers and tries to discipline and regulate his life according to the will of God, but all this *sadhan* is in the heart and involves spiritual exercises of the highest kind. Hence the weak, impatient, half-hearted, and worldly-minded faint and falter even before they have gone half way, and ere long manifest an anxiety to leave a dark and uncongenial sphere of life. To realize the Invisible Spirit as a personal God, with all the sweetness and warmth of filial love and trust, is easy, indeed, where there is deep but child-like faith; but a work of enormous difficulty is it to those whom the world has blinded with its materialism and fascinated with its pleasures."

We thank our contemporary for the frankness and boldness with which he has disclosed what he calls the "secret maladies" of the Brahmo Church. But he has failed, in our humble opinion, to hit at the true cause. The high spirituality of the Brahmo religion may no doubt, keep off many from embracing it, or may account for certain inconsistencies between faith and practice; but it cannot, we humbly submit, account for a change of faith and principles. A Brahmo may find it difficult to lead the spiritual life enjoined upon him by Brahmoism; in fact, the difficulty may be such that he may become "half-hearted and worldly-minded," but such a difficulty does not generally lead men to rationalism, materialism, scepticism, or utilitarianism. A difficulty of this kind may make many empty professors, but it cannot convert them into sceptics, materialists, rationalists, or utilitarians.

Such inconstancy can be accounted for only by the supposition of the weakness and unauthoritative character of the Brahmo creed. The human mind cannot be prepared to make sacrifices and deny to itself the comforts of the world on the strength of vague theories which have no sufficient authority to support them. The doctrines of the one God, immortality of life, the future world, &c., are facts, and they cannot be established by any process of reasoning. But Brahmoism has nothing to offer except reasoning in support of its dogmas, and as reasoning in such cases cannot be conclusive, there must be inconstancy and vacillation among the Brahmos. Brahmoism may contain truths, but those truths are without authority. Our Brahmo brethren will do well to consider this, and if they do, it earnestly and prayerfully, they will find that truth which alone will make their faith firm and strong.—*Bengal Christian Herald.*

PROFESSOR TYNDALL AND PRAYER.

BY MRS. H. B. STOWE.

The writer introduced by Mr. Tyndall has felt obliged to come out and explain further his views on prayer. He seems astonished at the outcry that his sentiments and propositions have created. He does not seem in the least to be aware that in touching with an unceremonious hand the great vital nerve of prayer he was touching to the very quick a thousand vibrating, sensitive human hearts.

As if one should run a probe into the nerve of the eye, purely in the way of a philosophic test, and then say, when the man cries out: "Bless me, sir, what a noise! I was only instituting a philosophic experiment!"

It is exactly here that the spirit of physical science and the spirit of the Christian religion stand directly opposed to each other. Nature in its mere physical aspects is hard and cruel. Its laws advance over shrieking sufferers, over bare and bleeding nerves and crushing bone, with a cold equanimity. Nature has for the poor human heart, with its agonies, its cravings, its ceaseless wants, nothing but despair: and the scientist who ignores religion, and follows only natural law, becomes like her.

Have we not read of enthusiastic scientists who pursue their inquiries and experiments on living flesh and blood? They cut, and flay, and tear; they slice the white quivering nerve of the helpless dog or horse tied on the rack of an unutterable agony—all that they may demonstrate some law of science.

In like manner, the mere physical, scientific view of man leads directly to inhumanity. In the height of the French revolution, one of the dictators of the massacres said "What is killing? Only diverting a few ounces of blood in another direction. That is all!"

In the physically scientific view, the ward of an hospital is only a collection of breathing machines on which experiments may be tried. Experiments of life and death have been tried there—six treated in this way and six in that—and the results noted. Nos. 6, 7, 8, 9, bled and blistered; Nos. 10, 11, 12, 13, treated another way, and results noted.

"Now," says the scientist, "why not try the efficacy of prayer, just as you try bleeding and blistering, calomel and jalap? Take fifteen with no prayer, and fifteen with prayer, and note results."

Just here comes in the difference, however, made by an immortal soul, and a living God who made that soul for himself, who loves it with everlasting love, and in whose views all bodily agents and physical laws are only valuable as *soul-educators*.

The patients in a ward hospital are each one so dear to God, says Jesus, that He gave His only begotten and dearest to suffer that they might not suffer—to die that they may live.

How is the scientist to hush in every soul in the ward of a hospital that breath of prayer which rises from the suffering heart as instinctively as the breath of life?

Not nearer to the babe is the breast of its mother than is the loving God and Father to every suffering soul that needs him. Who would dare to go into a hospital when his poor brothers wrestle with pain, and say "Stop praying! We want to try an experiment!" He might as well say "Stop breathing!"

But, more than this, these patients in the hospital are fathers, brothers, sons; they have mothers, wives, sisters, fathers, whose sad hearts sigh to the Ever-Present love and pity for them. God is nearer to these sufferers who pray for their beloved than any other nearness.

Since the scientist seeks facts, oh! that he could gather facts from those sad, sorrowful ones cast off from human sympathy, who have learned in that very desolation how near, how dear, how tender, how comforting is the ever-present God!—he whom no prison walls can shut out, no bonds confine, and who can enter the soul in the midst of desolation, torture, and despair, and flood it with the joy of his presence!

Once we listened to the story of a slave woman,—a woman of great soul, great sense of justice,—whose child had been torn from her bosom, and sold like a calf to a slave-trader! In her anguish she spoke fiery words of indignation against her oppressors, and for this she was tied by her wrists and scourged as long as nature could bear the agony.

Then, left bleeding, she was tortured with an agony of thirst, and prayed for water, which was refused with mockery. Then she said: "I prayed to Jesus, and oh! he came down: and it seemed as if he put water in my mouth, for all was so cool, and the pain all went, and my heart was so full of love and joy. I never was so blessed, and I could love them all—all!"

Such facts as these are to be taken account of as much as the facts of mere dead science. To examine man's body without taking account of a soul is to reason falsely on imperfect premises; for we all know that a soul makes all the difference in the world in the working of bodily fibre.

But God is the strength of man's soul. The ever-present, ever-loving, ever-helping Father, Friend, Comforter, and Saviour, who dwells in the souls of the lowly and simple, bears their burdens, helps their infirmities, and consoles their sorrows, is to be taken account of in estimating the facts and probabilities of man's being, as much as the soul in the body.

Professor Tyndall in his final result comes to a direct issue with Christianity. "God can do nothing for us in our physical life," he says. "The physical world is entirely cut out from the region of prayer."

Opposite to this stands Jesus and says, "Are not five sparrows sold for two farthings? and not one of them shall fall to the ground without your Father! Fear not, ye are of more value than many sparrows. Verily, I say unto you, the hairs of your head are all numbered." And in our daily prayer he bids us ask, "Give us this day our daily bread." What more physical than this?

And St. James the brother of Christ, and one whom He promised to guide into all truth, says "The effectual, fervent prayer of a righteous man availeth much;" "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again and the heavens gave rain, and the earth brought forth her fruit."

It is plain, then, we must choose in this matter between Christ's teachings and those crude ones called scientific. They are not true science, for they do not take account of all the facts of the case. They do not take account of man's soul or God's love.—*The Freeman.*

Miscellany.

—Travancore Mission of the Church Mission Society; Rev. R. H. Maddox's report, in *Madras Record:* "There is a large open country about twelve miles to the south of this, called Orchera, where on several occasions during the year fairs and festivals are held, and very large numbers of heathen from all parts of the country assemble. This place forms, I may say, the platform on which a great deal of our preaching to the heathen is conducted. The great festival of the year for all Hindoos in the Malayalim country is called Oonam. At this time old and young, rich and poor, high caste and low caste, meet together, and one has then an opportunity of reaching classes of persons at other times almost inaccessible, especially women of good caste, who not unfrequently, removed a little distance from the crowd, stand to listen to our preaching. I have heard objections made by people against preaching at fairs and festivals, because the people are then too excited, and not in a fit state to listen to the Gospel message. If such objection is founded on experience, I can only say that my experience of preaching to the heathen at festivals has been singularly different. Hours and hours are passed, during preparation for the chief features of the festival, by crowds of people in the most listless and aimless manner, and it is at such times that the preaching of the Gospel may be carried on with the greatest freedom. The people, glad of something to employ their time, flock round the preacher, and usually preserve the greatest order, and show all respect both to him and to his message. I do not consider it well at such times to vilify the gods, or say hard things about the ceremonies to witness which the people have come together; but I strive to preach home to their hearts, to convince them of sin, to rouse the conscience, and to point sinners to the Lamb of God whose blood 'taketh away the sin of the world.' I have known several cases where our preaching has made a deep impression at the time, and led to much searching of heart on the part of those who have listened. The actual amount of good accomplished during the year by such preaching as I have described is at present hidden from us, but I believe that 'in due season we shall reap if we faint not.'

"The Syrians have for so long been regarded by others as a separate caste, that they have learnt to regard themselves also in the same light. So long as their peculiar position and privileges are not interfered with, they are content to isolate themselves from the heathen. The heathen remain, in consequence, careless and indifferent as to the meaning of their peculiar Christian customs, regarding them in the light merely of Caste distinctions. Our prayers and sympathies are much called for on behalf of this ancient Christian Church. Its members are now partially awakening from the torpor of centuries, and the light of truth is beginning to make itself felt. The present time without doubt is a crisis in their history. There are good and there are bad influences at work. Side by side with what is encouraging, there is much to make one sad and anxious for the cause of truth. Divisions and strifes, as of old, so now, threaten to destroy the good work just commencing—the real under-current of life that is just now struggling into existence. The northern Metran, Mar Dionysius, has been very busy down in these parts during the past year. There is much discontent in the minds of many professedly belonging to Mar Athanasius' party, nor is he slow to take advantage of it. The consequence is that steps have been taken lately to erect a rival Seminary to that at Cottayam, certain evils or supposed evils in the constitution and working of the latter forming the pretext for its establishment."

—*Christian Advocate:* A minister of the Presbyterian Church in America delivered a series of discourses against infidelity in a town in Louisiana, on the Red River, some of the citizens of which were known to be sceptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine noted as the ringleader of a band of infidels. So soon as he discovered the minister he commenced his horrid blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and, rudely slapping him on the shoulder, said,

"Old fellow, what do you think of these things?"

He calmly pointed out of the doors, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?"

"Yes."

"It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight."

"Yes."

"Well, if you were to send out a dove he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals, in which case he would alight and gloat upon it with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" said the infidel, colouring very deeply.

"I made no allusion to you, sir," said the minister, very quietly.

The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.

—*The Advance:* We shall some time see with a clearer vision the evil that is wrought by sensational story papers and the dime novels of the day. There is food for thought in this personal experience sent us by a young man in one of our Western cities:

"The New York *Ledger* was my first school of novel-reading; for eight years it was my weekly companion. How eagerly did I watch for its coming! with what earnestness and enthusiasm did I pore over its pages! Love, adventure, and crime were each a powerful stimulant to my already vivid imagination. Next in turn came the dime novel. How well do I remember when I, with a dollar, purchased ten of these books, and after having

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read them sold them at half-price to procure others. Day and night were my hours thus occupied. At the age of eighteen I stood upon the verge of *lunacy*, a wreck. With mind irresolute, heart corrupted, constitution shattered, I was like a ship in a storm without rudder or compass, at the mercy of every gust of wind. Did this come from novels? Directly, no. Indirectly, yes. It was the fuel that fed the fire. Every novel-reader has experienced the effect in a greater or less degree that is sure to come from this reading. The mind is not only injured, but the passions are fearfully aroused. And so I was bound. In vain did I will to throw off the fetters. In vain did I struggle to regain my lost manhood. Not until I had looked with earnestness for divine help was I freed. Then for six long weary months there was a severe battle between right and wrong, purity and impurity. I fought it inch by inch, as John B. Gough fought the demon liquor. At that moment when God conquered, I candidly and prayerfully resolved that I would never again read a novel. I am sure that there are books on all important subjects that will, in the end, do us more good, and the loss we sustain in not reading novels will be more than compensated. 'But you are an exception, a rare case.' I would to God I was. The injury I have received will follow me all my life. I should be very happy if I was the only sufferer. But the facts do not justify the supposition. All over our land there are young men and women who might make the church and the world purer and better, and yet who are on this same road to destruction. And perhaps the saddest thought of all is that in too many cases no notice is taken of it whatever, either by parents, pastor, or friends."

TELEGRAPHIC NEWS.

London, Jan. 17th: The Russian press have been officially cautioned against making indiscreet allusions to the Khivan question.—The rumour that Germany intended to purchase Delagoa Bay is denied.—Peninsula Bay, Samana, West Indies, has been leased to an American company for a period of 99 years.—Some filibustering steamers have landed volunteers at Cuba. Spain is sending reinforcements there.—Justice Byles has resigned.—*Obituary:* James Hannay.—Eight hundred Bonapartists bade farewell to the Empress Eugénie and the Prince Imperial yesterday.—The English Press write strongly on the Khivan question, urging a firm and unfettered policy. The *Morning Post* particularizes the dangers created by the secret treaty concluded two years ago between the Shah of Persia and Russia, whereby the Valley of Ellrek was ceded to the latter.

Paris, 17th: M. Dufaure, replying to an interpellation in the National Assembly, repudiated any intention on the part of Government to abandon the protectorate of French religious establishments at Rome.—A fusion of the Orleanists and Legitimists is again rumoured.

London, 18th: Sir George Honeyman has been appointed successor to Justice Byles.—*Obituary:* Mr. Samuel Robert Graves, M.P. for Liverpool.

Versailles, 18th: The Committee of Thirty have adopted after a debate the preamble of the Sub-Committee's proposal, showing that the interpretation of the preamble is the question as to whether a monarchy or republic remains. The preamble also reserves constituent power to the Assembly.—A letter from General de Cissey to Marshal MacMahon directs active surveillance against the Bonapartist propaganda in the French army.

London, 19th: Heavy rains have occurred in the eastern states of North America, and inundations are apprehended.—*Obituary:* Sir Bulwer Lytton, the novelist.—The *Observer* states that Count Schouvaloff has been unsuccessful in modifying England's attitude, and that England had declared her intention to secure Affghanistan against an attack if Russia annexed Khiva.—A discussion has been opened on the whole question of Anglo-Russian relations in Central Asia. Russia proposes to treat the Khiva and Affghanistan difficulty as belonging to the general Central Asian question.

New York, 19th: An American filibustering steamer has landed arms, ammunition, and volunteers in Cuba.—The American press condemns the purchase of Peninsular Bay, Samana, by the United States Government.

Madrid, 19th: Marshal Serrano will shortly retire into private life.

London, 20th: It is stated that Earl Granville has informed Count Schouvaloff that inaction on the part of England ceases if the territories under the ruler of Affghanistan are invaded.—The Russian Court has gone into mourning for the Emperor Napoleon.—A despatch from Dr. Kirk to Earl Granville, dated Zanzibar, 5th November 1872, announces that the men who were sent to Dr. Livingstone have reached him, and that the latter started for the interior on the 18th August.—*Obituary:* The Rev. Baptist Noel and Doctor Lushington.

Paris, 20th: M. Gambetta is ill with bronchitis.—Three Communists have escaped from the Versailles prison.—The indirect revenue in France for 1872 is 154 million francs below the estimate.—*Obituary:* General John Scott.

New York, 20th: An encounter has taken place between the regular troops of the United States Army and the Modoe Indians at Klamath, Oregon State. After fighting all day, the troops retired with a loss of forty killed and wounded.

London, 21st: Mr. G. H. Whalley, M.P. for Peterborough, and Mr. G. H. Onslow, M.P. for Guildford, have been fined one hundred pounds each for contempt of court in making speeches favouring the Tichborne claimant.—H. R. H. Prince Arthur has arrived at Rome.—A sharp frost set in last night accompanied by a snow-storm.

Paris, 21st: Three Communists will be shot at Versailles to-morrow.—The Orleans Princes have attended a mass in memory of Louis XVI., thereby corroborating the rumours of a fusion of the Orleanists and Legitimists.—A court-martial at Algiers has condemned to death eight of the participants in the massacres at Palestro.

Berlin, 21st: Count Schouvaloff has arrived here and had an audience with the Emperor William. It is asserted that he has repeatedly expressed himself in court circles as being highly satisfied with the results of his mission to England.

Berlin, January 22nd: The Emperor William has to-day ordered a week's court mourning for the late Emperor Napoleon.

Paris, 22nd: Crowded masses in memory of Napoleon were held in the principal Paris churches to-day.—The Committee of Thirty has resolved only to allow M. Thiers to speak in the National Assembly during debates on bills.—An attempt in the Assembly to pass a vote of censure against M. Jules Simon has been unsuccessful.—The River Seine is again rising.

Berlin, 23rd: The Emperor William will visit St. Petersburg in April next. It is denied at St. Petersburg that his interview with the Czar will be connected with the Khivan question.

London, 23rd: The Persian Minister contradicts the report that a secret treaty exists with Russia ceding a portion of the territory bordering on Atrek (? Attruck), or even Khorassan.—The Court of Queen's Bench has affirmed the Hyde Park convictions.—The Petersburg official Gazette of to-day details the Anglo-Russian negotiations concerning Central Asia. It states that the same were commenced three years ago and have continued in a friendly spirit. The latest exchange of notes shows that no important difference of opinion exists.—A Spanish steamer has run down the emigrant ship *Northfleet*, bound for Hobart Town, off Dungeness. 412 persons were on board and only 85 were saved.

PASSENGERS ARRIVED.

Per Str. *Cella, Jan. 17th:*

From London.—Mr. Johnson; Mr. and Mrs. Barlow and child; Capt. and Mrs. Stebelin; Mr. McPherson; Mr. and Mrs. Passman; Mrs. Jeffrey; Mr. Soares; and Mr. Chadwick.

Per P. O. Str. *Ellora, Jan. 19th:*

From Southampton.—Lieut.-Col. A. W. Graham; Mr. John Allan; Mr. E. Tuther; Mr. W. Barry; Mr. W. Cogswell; Mrs. Brownnutt; Mr. J. Holden; Mr. R. Muirhead; Mr. A. Russell; Mr., Mrs., and Miss Sandiford; Mr. W. H. Patterson; Mr. Joseph Clegg; Major and Mrs. O. H. Smith; Mr. A. H. Sellers; Mr. J. Mitchell; Mr. J. Haywood; Mr. R. Patison; Mr. John Shepherd; Mr. Nakim Buksh; and Mr. S. Summers.

From Brindisi.—Mr. J. B. Peile; Lieut.-Col. Weldon; and Mr. H. N. Corbett.

From Venice.—Mr. P. Benn; Capt. Persse; Mr. F. W. Buckholtz; and Rev. J. M. and Mrs. Thomson.

From Suez.—Mr. H. Rothenberger.

From Aden.—Mr. H. B. Buckland.

Per Str. *Persia, 20th:*

From Genoa.—Mr. R. Chapman, Miss and two Masters Chapman; Col. and Mrs. Younghusband; Mr. C. Alsen; Mr. Leith; and Mr. Priestley.

Per P. and O. Str. *Tanjore, 24th:*

From Southampton.—Mr. Hobart; Miss Dow; Mrs. Masyck; Mr. Pafford; Mrs. Hughlings; Mrs. Starling; Mr. Collis; and Mr. Hollands.

From Brindisi.—Mr. Fischer; Miss Malpas; Miss Biggs; Mrs. Beynon; Miss Salmon; Mr. and Mr. Dibbs; Mrs. Haynes; Mr. and Miss Shillingford; Mr. Thomas; Capt. and Mrs. Salmon; and Mr. Warren.

From Suez.—Mrs. O'Brien; Mr. Pischariff; and Mrs. Courjan.

From Aden.—Mr. Grondoner.

PASSENGERS SAILED.

Per P. and O. Str. *Behar, 20th:*

For Southampton.—Brig-General J. and Mrs. Kitson; Mr. D. C. Lowden; and Mrs. Fox.

For Brindisi.—Colonel Rigaud and Mr. Mackay.

For Venice—Major Welsh; Capt. H. S. Jarrett; and Mrs. Gibb.

For Suez.—Major Greig and Capt. M. Hope.

For Aden.—Mrs. Stretton and Mr. A. Nusserwanjee.

DOMESTIC OCCURRENCES.

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BIRTHS.

MARTIN.—At Nusseerabad, on the 17th instant, the wife of the Rev. G. Martin, of a son.

FIDO—At Upper Colaba, on the 21st inst., the wife of Mrs. John F. Fido, of a daughter.

MARRIAGES.

MURRAY—DOHERTY—January 15th, at the Roman Catholic Chapel, Colaba, by the Rev. John Esseiva, S.J., assisted by the Rev. C. Cooke, S. J., Patrick Murray, Captain, Bombay Army, to Julia Adeline, second daughter of Michael M. Doherty, Esq., Belfast, Ireland.—No cards.

REIFFERSCHEID—DONOHOE—January 16th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Gustav Reifferscheid, to Mary Frederica, eldest surviving daughter of the late Patrick Donohoe.

McIVER—MACDONALD—Jan. 16th, at the Mission Church, Kurrachee, by the Rev. George Shirt, Charles McIver, Esq., District Superintendent of Police, Shikarpore, to Agnes Maria, youngest daughter of the late Donald Macdonald, Esq.

TINDALL—HALL—Jan. 20th, at Egutpoora, by the Rev. T. Corfield, Mr. J. Tindall, Locomotive Department, G. I. P. Railway, to Miss Isabella Hall.

DEATHS.

BRADY—Jan. 16th, at Belgaum, Major R. G. Brady, from the effects of a fall from his horse when visiting the guards as Field Officer of the day.

BECKE—January 19th, at Marine Lines, Bombay, Maud Edith Chrystabel, the infant daughter of Captain Becke, 21st Regt. N. I., aged 3 months.

MORGAN—January 19th, at Parell, John Brook Morgan, son of J. R. Morgan, Esq., late Bombay Civil Service, aged 23 years.

LAWRENCE—Jan. 20th, at Ahmednuggur, Mrs. Ignatio Lawrence, wife of Mr. I. Lawrence, Senior Apothecary.

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